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Neither religion nor psychology have evolved in-seeing. They are both ideas that evolved from in-seeing. Ideas did not precede consciousness but consciousness precedes all ideas, all ~~precipitates~~ ~~of the~~ mentation, and did precede them with the first spore of thinking. All seeking is religion because all seeking is concerned with perfection or completeness in which it is spiritual pursuit. But not all ~~search, all~~ thinking, is concerned with religious doctrine.

All thinking is psychological performance but
not psychological method as science, as definite
methodology. Security of mind has to do with truth,
with the attainment of truth which becomes a
personal achievement only through the development
of impersonal recognition of truth. What is involved
is the doing away with personal ignorance which
gives satisfaction through the indulgence of wish,
instead of wishing to be clear above all personal
overlays. Because it does not help us to acquire
clarification, the personally wished-for end does
not bring peace to the mind.

9.8.23

through the progress made
in psychology, now
even even when religion
first made its formal
advent into man's life
society.

We are not beginning to understand ourselves
only now. We have been making the effort for self-
understanding ever since the first spark of
consciousness in the first man, in the first
individualizing creature. We are not only now running
to know ourselves. We have been trying to do that with
the first spark of ^{insight} ~~self-consciousness~~. What we have
now is no more than what we ever had though we do
have a lot of theories about it. But the actual effort
to know ourselves is not increased by our theories.
Otherwise we would not wait until we are sick before
we seek psychology as a remedy for our sickness.

~~Because we do not seek it to be~~ (taught to know ourselves
~~otherwise we would seek it not~~
~~but to escape the torture of our subjective persecutions~~
which we are merely interested to have cut off. ~~but to be~~
^{and though psychology}
Often it does cut them out just as surgery excises
the actual boil, ^{but} does not prevent their recur-
rence.

^{does not because it is just}
It is not a matter of knowing where one's
obsessions come from, of locating old isolated causes
which have built themselves into obsessions, into
serious disturbances. It is a matter of knowing better
in one's thinking to be clear about it. Then all
unhealthy obsessions pass. The idea is not ^{so dead} with
one symptom, one disturbance, one obsession, but ^{so dead was} that
the thinking in general ^{which} works distortedly ^{and} which sets
up an accumulation in the form of ^{serious} impairment.
It is not a matter of seeing how certain complexes

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have been conditioned. ~~The question is not that the~~
~~this can at least affect a limited nervous~~
~~thinking be locally revised but that it has to be~~
~~developed generally into a greater self-awareness~~
not only about oneself personally in the form of a
limited self-knowledge but oneself ^{in every way} generally. Clarity
of thinking has to do not with attitudes that are
capable of self-ex^{excuse}use, of explaining away the actions
which are ^{production of} ~~causing~~ the disturbances. It does not stop
with finding out about one's acquired ailments limited
to one's ^{personality} personality in its known relations of everyday
life. It deals with ^{dealing} ~~the~~ unknown relations of that life
and not ^{just} with the unknown relations of a certain
difficulty occurring in ordinary, everyday life. It
deals with the unknown but to be known need, not only
with the wish which performs ~~indifferent~~ to and
unknown of the need.

This need is not to be mistaken for the wish which
takes on such powerful urgency that it is looked upon
as need. Need deals rather with the broadening of the
mind's own general in-seeing, which, in turn, is
related to all casual or contingent seeing. ~~and in~~
the neglect of ^{general in-seeing} ~~which~~ which comes from our many
occupations ~~we do not solve the general problem which we~~
~~are in the result that we are plunged into difficulties.~~

We are always so occupied that we have not the
time to see ourselves ^{represented} ~~that~~ the mind is forced into
disturbances which ^{represent} ~~is~~ a decentralization, not a clear
appraisal of perception, a disturbing of subjective
activity. ~~And so we must turn to the psychiatrist~~
~~who undertakes to treat us~~

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The process of knowing oneself is the very form of intelligence, that is, of sound intelligence, and every process of mentation, everything which is activity of the mind^{ness} which does not include conscious self-knowing ~~which is the name for the process of knowing oneself~~ belongs to the superfluity of intelligence.

redeems one
~~The aim of Spiritual religion is to redeem man~~
from ignorance through self-knowledge and no other
knowing. Knowing oneself is the act of redeeming
oneself from the comparatively insane state of
thinking which is the normal state of man and which
is even classified in the category of normality, to
saner, clearer levels ^{of} ~~by means of a saner~~ self-
understanding.

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Spiritual religion ~~is~~ and remains an alien knowledge to the conscious mind until the observation and interrogation of the self becomes the mind's most conscious desire and demand. But so long as the drive for knowledge of the self remain hidden, unconscious urge, ~~the~~ main outcome of the struggles of the self for adjustment is conflict and irritation and a roar of confusion. In both the individual life and the life of society there is the exhibition of great friction whose essential cause - the urge for self-knowledge - is by-passed through the invention of artificial causes and reasons. Not having the meaning consciously of what the subconscious strives to attain, ~~we invent~~ convenient conclusions ^{are invented} through which the intrinsic drive in the mind remains unknown to the subject which labors.

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What happens is that derivatory effects of the unknown cause which is subconscious drive become conscious distortions. The mind substitutes for the unknown a superficially created known.

Thus, the ^{explanations given} ~~causes~~ attributed to great or small individual and social problems, the ^{reasons} ~~explanations~~ popularly given to humanity's joys and sufferings and errors and successes are ^{unvariably based upon} ~~made upon the~~ ~~basis of the~~ superficially understood cause. History, for example, is no more than a shallow interpretation of what really took place; it consists of deductions based upon the common sense of mankind which is but a superficial sense.

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What really took place is ^{that} the ways of intelligence of man produced what happened.

Or, which is the same, history ~~is~~ is the sum total of human nature that went into its happenings. But the superficial knowledge of these ways is not an explanation which explains but which only states. The explanation itself is not to be found in the recordings which constitute history. It can only be known in proportion to the knowledge of the individual of himself who is only a grain of the great body of humanity and its entire history but who yet embodies every emotion of that humanity.

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^{does this depend on}
~~But~~ Not only is this true ^{of} the recorded
^{history} of humanity's history but ^{of} the present
^{only} existing living humanity as well, ^{to the degree that we know ourselves} of present
^{from its history} history which is sociology in its most compre-
hensive sense; ^{we know also} and of individual sociology
which is psychology, ^{there is an} of one individual's
understanding of ^{his understanding of another} another. As the individual
understands the details of his nature, he
arrives at a fuller understanding of himself.
And as he does so, he can understand man,
individual or collective, deeply, clearly,
plainly. But who knows not himself cannot
possibly understand man, past or present, in
any of his actions or, to say it differently,
he can only know to the depth of his self-
knowing.

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^{things which the ~~best~~ teacher}
Why experience does not enhance the capacity
for learning ~~although experience is the best~~
~~teacher~~ is that we neglect to bring the mind
to the level where it responds to the subcon-
scious stimulus with stronger understanding,
~~where it is less of a paradox to itself.~~ ^{so no it ~~is~~ ~~becomes~~} The
subconscious urge which is to know ourselves
makes possible the understanding of everything
~~the self does,~~ ^{done by us} its actions and the possibility
~~to learn their fullest implications.~~ ^{or}

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by the mind
from experience

An experience tells us nothing so long as it remains a passing emotion and ^{but} whether or not ^{an} it

^{ex experience} goes with vivid and distinct sensations, All exper-

ience is passing unless its significance becomes part of the consciousness, ^{of the developed} the memory capacity of

^{the} the development which is our consciousness. ^{so that} And they ^{ex experience must} can ^{only} becomes but a primitive part of the consciousness

unless the mind is capable of deep scrutiny

which is clear perception, that is, a clearly defined, ^{for} unmixed way of perceiving what is going on in which the ^{becomes} neutral attitude is indispensable.

^{According to the} To the extent of the capacity of ^{for deep} one's scrutin- ^{remain} izing does knowledge become clear or mixed and con- fused and subject to every kind of pseudo-imaging.

We shall never know ^{the undisguised meaning?} what anything means without

disguise unless the mind which observes and watches

^{does so} and sees without disguise, without subterfuge, without ^{can} its masks of self-deceit.

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The mere locating of a thought, the remembering of it, does not give it a satisfactory meaning, a meaning which is learning, just as the locating of brain functions does not locate intelligence. Mere recollection of ideas and events does not make for meaning on a basis of enhanced vision.

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^{Because knowing is}
It is universal inquiry, ~~which means~~ that it does

not rest upon one particular facet of knowledge but
includes all knowledge as good sense. It is perception
with the best possible knowing, with the best possible
distinctness, with the best of clear self-influence
and so the best of personal growth, ^{it is all that} because it can
to the fullest the material with which it has to deal.

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Sel-knowing is universal to the extent to which the consciousness stands in relation to perfection. According to the degree of nearness does it seek and know improvement. And the consciousness in its seeking always stands in relation to perfection. Consciousness does not exist without perfection of consciousness. The part does not exist without its whole and the whole of the part in any form is the perfection or fullness of any part of whatever nature.

which is the part
~~of the whole~~

The particular nature of the incomple^{tion} describes
the particular disparity existing between it and
^{completion} perfection, the difference between the thing and the
absolute of it which is the perfect ^{or complete} ^{self} or the in-itself.

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Function, activity, movement is incomple^{tion}; it is
measure but not fullness. The measurable lies in the
realm of approximation of sensitivity to perfection. And
there is nothing approximated or sensed save perfection
by every state and form of imperfection, the basic
energy being always the same.

Perfection as such is not known but it does not
need to to be known in its absolute form (for the
imperfect to seek it.) Again, it is the inevitable
completion by which every incompleteness exists and
functions. Knowing is effort to know, to make plain
what it is that is sought. Perfection cannot be known
before it is arrived at. It is only to be arrived at.
The various ways or multiplicities of knowing is the
process of arriving. The process is one with the
versatilities (of sensitivity and response) involved.
To put it in relative terms

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Knowledge (in its larger, more realistic sense which includes book-learning but goes infinitely beyond it in scope) implies the seeking of perfection but not perfection. It is the approach to and seizing of perfection. To put it in relative terms, the road to Rome, whatever road one chooses, implies the going to Rome but not Rome. ^{one may also say!} In other words, perfection is but is not known in perfection. It is only known as perfection to the idea but not in completeness which is not idea or approximation. ^{the following} Because perfection is as yet only the striving, the knowing, the thinking, the feeling, the ^{needing} need for perfection.

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Achieved or whole perfection, beyond beyond the idea, is but the idea's need. Perfection as perfect gives the need to the mind and its process for knowing. The relative thing which is urge or need creates for itself, in this need, processes of knowledge and being. Being is the end of knowledge. What we know becomes ourselves or result whether or not we know the consequences of our thinking.

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Perfection is the fullness of the seeking. When seeking is fullnessm it is perfection. Prfection is the attraction of all states undergoing perfecting to perfection. States of perfecting go with relative values, relative to each other and all relative to perfection. What is relative to another relative must be relative to the whole which is the perfection of both.

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Perfection is always the impetus of the seeking which is by virtue of perfection. And the strength of the attraction is but the measure of the effort put forth in the seeking of completion. Completion is also self-completion through self-knowing.